

BOSTON
SEPTEMBER 19, 1963

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So, for one hour and a half you are under an obligation. At least for one hour and a half. Let's say, I am under that obligation at least. And all of us are under an obligation because there is a reason why you come and you must know for yourself what you expect so that you really come with intention of deriving something out of a meeting.

I think you have to be quite clear about it because on that, that is, on your wish of some kind, even if it based on curiosity and interest and even if afterwards of course which I hope and which I think is quite possible, that you come for a very definite reason of looking for something that is beneficial and ultimately probably could mean for one a certain form of food which you want, which you need, which you really wish and which, at the present time, you cannot get in another way. Maybe that is not entirely true.

And still, it is questionable if I can, while talking or answering certain questions, if I actually can be of any help to you. Very often I think about that, particularly since I only come here once a ~~xxxxxx~~ month, maybe even less than that because it is five weeks ago since I was here last. And I come, or make a decision of going to Boston with a certain trepidation because I say, "What for? What is it actually that could be possible and that I want to do and that naturally I would like to accomplish something because I have an aim in coming." And I hope that you are not disappointed in that; and that it is not a question of coming and listening a little; but that you do come with something quite firmly determined in you of wanting to get something for the next couple of weeks; let's say

something that is useful, not just an enjoyment.

And that gradually I feel that you, when you look at ideas of Guedjieff or you try to study the method, you try to apply it, you try to understand what is really meant by a few concepts with which we now gradually become familiar, that that when you look at it and you try to get a feel of it, when you also try to digest it in your mind, that you try to apply it, that at the same time you try to evaluate it; that is, you have to give it a certain value: Where does it belong in your life, in your world.

And immediately when you look at it that way, it is put in your world which is entirely different for every one of us. And that perhaps, because of that, and I say this with a certain amount of careful consideration, that it may be that I do not help you enough in the particular direction which at the present time ^{you} would like. To some extent, it may be my fault. To another extent, I think it is your fault because we will, we will have to consider the necessity that you ask questions and that you even interrupt me when I am in a little bit of a discussion trying to develop an idea.

You remember last time I tried to explain why I do that because very often the questions may deviate from a general thread or a trend or a thought which could be developed and then logically built up and onto which particular thread many questions can be added so that even in a discussion of that kind there are many answers to the questions you may have and, after all, many of the questions are similar.

You know that because it is a question of how to walk. And there is nothing very difficult about knowing, trying how to walk than only that you can relate that in trying to walk or to crawl that you have

met certain obstacles. But with this, of course, every time that ~~the~~ person is confronted with work and the necessity of doing something about it in ~~his~~ own life, you bring with it and you bring towards it everything that is your own conditioning and your own accumulation of data; many things that you have exposed to and that you call your culture or, in general, that what is of course represented by your own personality with all the different attributes it has, all the habits, everything; the way it thinks and the way it feels and the way it also wants to be acknowledged whenever you are in touch with something that is a little bit ~~new~~ new.

And that therefore, in the beginning, when you start to evaluate the ideas, you will do it always from a very personal standpoint because you start to compare it with certain thing that you already have. And then, in comparing it, you will say, "Well, I do not like it as well or it is not the same as I was used to or it is something at the present time which cannot satisfy me because I am already satisfied." And these kind of conclusions that of course every one must come to when he is really seriously trying to find out what work means, also makes you prejudiced. And you probably, because of that, might be very much closed even to letting the ideas penetrate or at least to ~~not~~ give them a good chance.

The one thing that you have to keep in mind is this: Is there anything in Gurdjieff that you have not found as yet in any other direction that you may have going in in your thoughts or feeling or your studies or particular experiences? It is a big question really because for that you have to know first what you have experienced yourself; in the second place, you have to have a clear idea of what the ideas of Gurdjieff are. And, before you can do that, it is ~~not~~

almost a paradox, because, if you are closed, you will never find out what the ideas of Gurdjieff are.

So, it requires, in the first place, a very open mind; a mind that is as it were, relaxed, that is open, that is porous, that you are willing to let be influenced by ideas to which you at meeting like this, or by reading, you become exposed and that you are not immediately saying, "That is wrong" or "I do not understand it." But that you could be very open about certain things that may be new to you but not immediately classify as something that is either already desirable or not desirable or with which you do not agree; but that you have a very weak attitude of saying, "Well, I do not know but maybe I can't find out."

And the question of valuation is this: If you know of anything in your past, what you have read, what you have actually tried to assimilate and also by which you were influenced and which, at times, gave you a very good satisfying period or moment, inwhich you are actually confronted like sometimes poetry, like something certain religions that you were interested in, certain ideas that you find in science or regarding art or whatever it may be; that in your life you have accumulated and have seen already certain things that affected you quite deeply; that you start to compare that what you know now of Gurdjieff and you have to see if in that what you have already experienced was there the necessity of translating that experience in ordinary life.

I mean this: I can enjoy the Bhagavad-Gita and I can sit and read the Norse Legends and about Greek Mythology and about an awful lot of clairvoyance and things that are written, let's say, by William James and become very much interested in personalities who at the present time also exist and when I, after having ^{read} them, or after having been in contact with them, I would like to know what there is in it

that I will remember the next day that I could use and apply in my daily life. There may be at certain times a comparison that you will say, if you are in ordinary life, "How would so and so behave?" But that is still quite a distance from the fact that Gurdjieff indicates a certain way of how to behave.

Now you are, at the present time, in this kind of a difficulty because you know already a little bit about objectivity, non identification, simultaneity, about the idea of a moment, the idea of being present to oneself, the possible development of I and such concepts which are, of course, all in Gurdjieff; so that when you now go back to anything that you have enjoyed in the past, you already know something and you will start to look at it from a little different standpoint. And therefore, your judgement could not be entirely clear or pure; at least not the way it was when you first, let's say, read something of Vedanta. But that cannot be helped.

The question is only if what you now know of Gurdjieff, if it represents for you something that could be called a key, a key to sacred books. Because, of course, it is idiotic to assume that Gurdjieff produced something new. Never did he make that statement. It is just the opposite. And anyone who has read "Remarkable Men", as you know, the second series of Gurdjieff's writings, you know very well where he got it. And it surely was not invented by him or that he sat and was under the influence of some kind of a psychic force like Casey and then wrote down certain things which become truth for him. But that he also searched and took out of what he found certain things that not only appealed to him, but he could put together and created, this you might say was original with Gurdjieff, created a total system of how to look at mankind, and to try to explain the

behavior of man in the form of what is his psyche, why he is physiologically the way he is; where is his place on Earth; what may be the aim of his existence, where is Earth in relation to the cosmology, what is the function of art; what is the place of religion and what is there as a possibility for man to develop. All these things, of course, are in All and Everything.

Ouspensky was, without any question, quite affected by Gurdjieff when he met him. And there was something then that Ouspensky found which he apparently had not found when he went to Indai and Ceylon and stayed there for some time. All of a sudden, he comes back to St. Petersburg and there is Gurdjieff. It is interesting to look at it from the standpoint of Ouspensky because here was a person who was a very good mathematician, not only a good reporter, but quite definitely belonged to the intelligentsia of his day, who had already made a certain name; he had published *Tertium Organum* and therefore he was acknowledged as a writer and also as a philosopher. And this man found in Gurdjieff something that he had not been able to find anywhere else.

If we know look at that what we have been expected to find when we were younger, the question: did we find something of the nature of a possible application. Take Christian religion. It is a tremendous amount of knowledge and wisdom in the Bible. And anyone who knows how to read it, of course, can extract a great deal from it. If you are a Christian Scientist, even on science and health it is said: This is the key to the scriptures. Well, if one actually uses Christian Science as the key to the scriptures, does it help you when you have contact with other people? Christian Science is, of course, much more practical than many dogmats of many religions. And if we leave Christian Science out of it for a moment because it is not really that important, the question still remains that if you are a Christian or if

you are a Roman Catholic and go to confession or if you are Jewish and you have the possibility of taking to Rabbis and in the synagogue come under the influence of that kind of a church or gathering, do you actually, at that time, derive enough for yourself in your ordinary life that you could keep the Ten Commandments?

With other words, do we make a distinction between dogma, that is, the basis of religion and the basis of all religion and the possibility of the interpretation of the dogma in our daily life. It might have been at the time the religion was born but, for us, at the present time, are we able to live as a Christian or able to live as a religious man? And very often what we settle for is that we become very kind and considerate and of course, as far as this world is concerned, our world inwhich we live and where at the present yime are representatives of the human race, that we can on Earth acquire a great deal of that kind of nicelym kindness, even scientifically speaking, we could become quite expert or even in art become representatives of something of a higher nature.

But again and again the question comes up: How am I as an ordinary man in my daily life, ~~xxxxxxxx~~ starting tomorrow morning, getting up, eating breakfast, going to a store and buying some things or to an office, having relationships with everyone I have to work with; the times that I then, if I could see myself, how I am and how I behave. And again and again this question comes up in Gurdjieff. And it does not come up in many religions unless you know how to read them. This question of: How am I while I am. Also, if you try to look at yourself, is it what I see actually the truth?

This is quite fundamental in what you might call the doctrine of Gurdjieff. naturally as you know, he denies it. He says you do not see things as they actually are. We see them colored. We see them

as we sometimes like to see them; and whatever we see and we do not like, we turn away from or we are conditioned enough to interpret them in such a way that it will not hurt us.

When you start to compare that what you have achieved and reached in your ordinary life pre-Gurdjieff, let's say, and not compare it with that what you already know of Gurdjieff's ideas, can you still come to an impartial conclusion regarding that what you have and what you possibly might like to get? With other words, how much have you actually gotten out of that ~~mess~~ with which you have lived until you met an idea like impartiality? Has it ever occurred to you that that what you saw was not the truth? Has it ever been possible for you to get rid of your conditioning? Or your rationalization process? Which is a very nice and lovely one, in order to continue to live with yourself, but it certainly has not helped you to see the actuality of what you are.

Is there really something in any one of these religions and many of them, of course, I know a little bit about because I have studied here and there, and I looked around. Who can tell? Take a man like Krishnamurti - perfectly marvelous man? What can he tell for you to do? Than, at most, probably say, "Do like wise. Do as I have done. Go ahead and do it." Does he give you, not even in his books, or the published lectures or whatever his talks have been, does he give you a certain means of distinguishing between that what is true and that what is a lie? The assumption being that one continues to be nice and kind and tolerant and patient, if one actively tries to continue in ones own life the way it is, that finally one will reach the Kingdom of Heaven.

And, of course, as long as you believe this and as long as you want to close your eyes to actual facts or as long as you want to

close your eyes to actual facts or as long as you want to interpret the facts the way they are and you do not like them and then re-interpret them the way you think they are, the closer you will come to the totality of yourself absolutely incapable of ever extricating yourself out of the condition in which you live. And, in that kind of a condition you will continue to day, a little bit every once in a while; finally you will die physically.

If you can see in any one of these kind of philosophies that you may have been interested in, the place of man - where does he belong? The place of man on Earth - where does the Earth belong? What reason is there for man to be here? If you find anything that is comparable to the cosmic scale in Theosophy, altho they do talk about different levels and different, let's call them, circles or cycles. Anyone who has ever seen anywhere the Enneagram; anyone who has even seen a combination of the Law of Seven with the Law of Three; anyone who really has seen that there is a possibility for man to develop. We know of course enough, psychologically speaking, about man's make-up and there are definitely statements about the three different centers. They may be called a little differently and sometimes the question of emotions and intellect are a little bit mixed. Also when you study dreams and things of that kind which belong to an atmosphere, or at least a certain sphere which we do not know very much about, but which are extremely interesting and many people love to tell about them and try to re-interpret whatever they may have experienced; and, of course, there are many theories about it. If you are interested in astrology and also trying to fathom what is meant by the Zodiac of twelve signs and you being born under one of them, with the planets in the ascendant and in certain houses, all of that naturally is interesting - but does it help you? It may help you at times to understand a little bit about

your own psyche. And, even if you have an understanding, have you the possibility of using such understanding when you meet an enemy or when you meet someone where you argue, in which argument you lose yourself and which, afterwards, you are perfectly willing to admit that you have lost yourself, that you have lost even the tone of your voice, that you have lost even the sense of the argument, that you have let yourself go, flying off the handle in anger and things of that kind; or that you have been faced with conditions in life which require a certain attitude and you could not find, for the life of you, what kind of an attitude to take or where it may have been necessary to say certain things in a certain way and you could not find even the words. Maybe you stammered a little bit and perhaps such a stammering was much more indicative of your feeling.

Maybe you have been confronted with something that you really want to create and there is an impossibility because either physically or by a certain technique or by a certain understanding intellectually, you do not understand what is required for it and you become dependant, at certain moments, hoping then for the best, that somehow or other conditions will be such that you can be creative.

Is there any possibility of that kind that we actually could become conscious if we assume that the state that we are in at the present time is an unconscious one? These are the concepts that you must think about and think about it in relation to that what you already know. And not attach, in the beginning, I almost beg of you, too much value to what you already know because that what you know belongs to a three centered man.

Gurdjieff is not primarily interested in a three centered man as he is than only to try to indicate that the way he thinks he is is not the way he is actually; and to help one to make that person and each person

ace for himself in the first place the truth; that is, by destroying the misconceptions one has about oneself and then, afterwards, trying to help build up first, as he says in the second series, to try to indicate in what direction such a possible development can be and giving examples of such development actually existing. In the third series which, of course, every once in a while you might say we talk about, altho it may not be in published form - that, I would say what I talk about very often belongs to the third series. It is something that gives a method or a task or an exercise which is in line with the possibility of development of anyone who wishes to work.

So, if one looks at it in that sense, that that what we describe usually as a good, bad or indifferent man on Earth has to do with his three centers more or less developed, more or less expert in any one direction, but never in any particular way harmonious enough that he honestly can say that in whatever he does all his three centers take part in a relationship that each one is balanced against the other and that in his activities in daily life he is harmonious.

We can quibble a great deal about that kind of a question: What is harmony? But I think we all know it. We know very well when we are in relation to that what we do, in balance. We know very well when we are actively engaged, even to the extent that we use our mind and our feelings, that we know we are at peace and then, from that peaceful existence, begin to work or actively are engaged in that what we want to do and have, at such a time, the ability of actually doing it.

So that when I set out with something that I have made up my mind about and that I want my heart also to take a certain part in because it should not be too cold, that at least then that what I do, what I tell,

people, what I use for words, how I use them, in the right place, with the right tonation, with enough silence inbetween, with emphasis where it belongs, and at the right time, that it can be received in such a way by the person I would like, let's say, to convince or I would like to tell something to from the bottom of my heart because I am ~~interested~~ concerned sometimes with other people and I really would like to be the right kind of a friend for them. And perhaps, at times, that I might wish to be ~~very~~ rightfully angry; that it may be absolutely necessary in the education of children that I have a very definite position which I must occupy as father or mother, and that I must teach in a certain way to them that what I think is right for them; that I actually understand what is needed and then can conform to that kind of a manifestation, expressing that what is needed and not just by accident hoping for the best.

All of this presupposes - and I say again and again that this is definitely Gurdjieff; you will not find the question of mechanism, automatism, in any kind of a religion unless you know how to read it. And it is never spelled out with so many words. And never is there in any kind of a philosophy that will emphasize the absolute necessity or to get rid of this or least to see that one is a machine. To the extent that we want to believe it or actually experience it, that we can agree with it, that is another question. It may take a very long time before you even want to admit it: that maybe Gurdjieff is right and that we are, in that sense, really completely asleep.

The question of sleeping and being awake, that of course is mentioned many times. But it is always interpreted in an ordinary sense and never in the sense that Gurdjieff means it of making a distinction between being aware and not being aware or being conscious and not being ~~conscious~~

conscious. Many of these concepts that must occur to you if you honestly sit down, you think, you meditate, you weigh, you ponder, you come to yourself, take the time off. You wish to give some time, energy, real attention to things that become more and more important and you would like, I mean for a good reason for yourself, actually wishing to become something.

That is, realizing that that what you are is not really so perfect as you sometimes believe or hope and that your conciet, every once in a while, gets a real good push downward so that you are a little disappointed. So that a person who wants to become and stay interested in this kind of work has to be a person who has problems, who really knows that there is something else that he would like to find out and that he does not know everything.

It is for that reason that I say that everything that you have studied, everything that is already an accumulation of data, that that many times is in the way. And that many times, when it is intellectual particularly, it is a ballast; it is an obstacle that will prevent you from seeing things as they really are. And that, regarding work, it is now a question of admitting that we do not know. These are conclusions which I am quite certain you must reach if you honestly try. And I would say immediately, if you do not reach that conclusion, you do not know how to work or you are not sincere about it. It is quite possible.

It is a difficult, it is not a difficult concept - it is a difficult form of application simply because we are not adjusted that way. And naturally, that is, as human beings representing mankind as a unit on this Earth, all the laws of Earth are against us, all the laws of oneself are against us. All the laws of ones body are against us. "ven

the air we breathe is against us. In general, mother nature is definitely against anyone wishing to grow in the sense which Gurdjieff means.

For that reason, the difficulties are tremendous. The rewards, of course, are commensurate with the difficulties. It is that we, thru the difficulties, mount to the stars. But we have to wish for the stars first and then take the difficulties as a means. Again, it is a question do we want it? Do we want to with all the equipment we have and which is very useful in ordinary life and which has given us in ordinary life a certain position and onwhich we sometimes want to stand and which we would like other people to acknow' edge; this kind of vanity that everyone of us has. Are we willing to forego a little bit of that kind of self love. For a little while at least to try to see that we are, in the eyes of the possibility of development, that that what is potential, to try to make it actual; that we are like absolute little children, greenhorns, not knowing exactly what to do because it has never been taught to us.

And even if accidentally we may have had moments of a realization of that kind of truth, a realization of awareness, which accidentally can take place, we have absolutely no means of duplicating it even if we wish. Even to the extent that if we wish now to wake up, we cannot wake up than only for a very short time. And that work is necessary, fight is necessary, counteracting the influences which exist on Earth and that Earth will continue to exert as long as we are here.

As long as we live in this body, as long as we have a little bit of what is called a Spiritual Body in the form of that what is represented by air, Do Re Mi in the scale, as long as that exists we will be subject to all the things that enter into us either thru the breathing or thru our ordinary sense organs. And that we have never learned how to ~~the~~

become objective regarding ourselves, anyone can blame anything you wish. It really does not matter at all as long as you would acknowledge the fact that it exists, that that is actually the case and that that is the very sad case; that it is really to be deplored that we, at our age, being good and honest human beings, cannot be conscious for any length of time.

I say it is difficult to understand because it may be, it has something to do with the particular place the Earth occupies in the cosmic scale. And maybe there are other reason for it, let's say, if certain things are allowed to continue to exist, they naturally will when they are not opposed, will continue as well as they can to their own benefit. If cancer is not checked it will continue to grow simply because there is enough soil around inwhich it can grow and gradually it will kill its own soil.

In exactly the same way, if we allow impressions that we have and have received, if we allow influences from other people around us, naturally of an unconscious nature because they cannot help themselves, very few times can we be under the influence of something that is really conscious. So, most of the time being exposed to the kind of influence, we will gradually take on that same kind of a color. And, if there is nothing done about, I would call it, opposing, nothing is done even to try to see it in its true light, it will gradually take over and it will kill us. These kind of things, as impressions in a persons life, finally will kill a man. It will kill also his emotional center. It will kill his mind. What do I mean?

I get killed physically when I keep on wanting to do things according to the line of least resistance; when I continue to do certain things

physically which I repeat and repeat, when I try to do things physically without my mind and my feeling because I prefer automatism without having to do a stroke of work. If I wish to continue to be lazier and lazier, if I wish to narrow my particular circle of friends and I do not mean on an intellectual scale, but even where it is already a little bit too much trouble if I would have ~~xxxxxx~~ so and so come over and sit and talk with him for two or three hours or that I myself may have to go out over a weekend by train or by car and then in the terrible traffic coming home on Sunday night and so forth. Then one says, "Who wants it?" I think that I gradually deprive my body of all kind of possible impressions simply by the fact that I am lazy and I am getting older and I run gradually into the ground - ultimately in reality.

Emotionally I kill myself when I use up energy which is absolutely not needed for my existence. And that's in that, this question of being emotionally concerned, gradually as I watch it, it becomes limited to many things that not only have nothing to do with myself, but if I spend the time on such emotions I know that I lose energy and that I use that kind of an energy for something which is not my business and also starts to effect me by becoming jealous or in some way or other negative regarding other people; so that, when I grow older, I will allow less and less of people of an emotional kind to effect me and that I wish, if I want to keep my own peace, more and more will cloak myself in so called protective coats because I do not want to be disturbed in an emotional sense.

As far as the intellect is concerned, I think we know more about that than the other two. I become intellectually absolutely - I reach an impasse. I become dead intellectually simply because I stuff myself with my intellect full of all kind of nonsensical data, things that I probably never will use, things that have no meaning, things that

produce in me a certain wish, wanting to be like that and not being able to. It creates in me hallucinations and wishing for the moon which naturally can never come, and also believing in the impossibility for myself by having to build castles in Spain. It is this kind of intelligenzia business, this kind of nonsensical literature that is being published and I read. This kind of TV business which goes on in my head. This kind of unnecessary nonsense that I want to read in the newspaper in order to be able to talk about it or to be up to date or, according to the New York Times, to become more interesting since I read so many interesting things in the newspaper.

That is one thing you can check. Where is your interest when you are young? Where is it now? What will it be ten years from now? What were you reading. What are you reading? What are you going to read? What kind of people do you want to have an intellectual exchange with? what is it that you, when you were studying, were interested in at that time and you made all kind of conclusions, that is, resolutions for yourself that you were going to do this, that you were going to do that? How many titles of books have you ~~wanted~~ written up and you say, "Some day I will read them."

You know it. It is not stupidity that I am talking about. It is a usual affair. I know very well. I know how it is with other people. I also am a studious man. I know where the pitfalls are and how often there are many ~~interesting~~ books I would have liked to read and always postponed because I so called do not have the time for it as yet. And then, when I get a chance, I will read it in condensed version. Why is the Readers Digest with such a tremendous circulation? To satisfy people to have a short cut to something that would require a little bit of intellectual effort. Why are newspapers published for those people who

do not read but only look at pictures? I say it is a terrible state of affairs.

That is the Earth. That is our world. That is the way we are going. It is much worse than I describe it. I am not cynical enough to describe it. And moreover there is no particular time for it. Either you can agree with that kind of a state as it and as you must find it if you are honest or ^{if} you do not agree with it it does not really matter at all because you will continue. If you do not see it, you will continue exactly the same way and, after a little while, you will have so much stuff and nonsense in your mind that it will explode. Then you will get crazy if you continue. Fortunately, mother nature is not interested in you getting crazy particularly. And therefore, when you have stuffed your mind full with all kind of nonsense so that nothing more can be contained therein, you will become automatically lazy and you will not want to go out of your way even to pick up a book. And whenever you sit in your easy chair watching TV and eating maybe at the same time and perhaps in the other hand you will hold some nice little detective novel, where is the time that you would like to spend trying to find out what was Plato writing about? What was the meaning of Socrates? What did the Greeks have to say? Whoever has read the Mahabharata? Who knows anything about real, I mean real, about some Indian philosophy that you really became interested in because it had something; that you actually went to the course; that you tried to find books on Vedanta and儒教. You may have followed the Swami. What have you done towards it? Have you entertained an idea in your head that you maybe you should go to Tibet and find out what was what like Ouspensky did?

What is it in your ~~young~~ youth that we have as idealism that gradually has worn off because we live and live and of course we have our cares,

we have our other things that take ~~occupy~~ our time; naturally professionally, if you are married and a family and children and all of that are good excuses. But it does not mean that I, as a man, grow.

As long as I believe that there is still the possibilities whenever I develop any one of the three centers in any of such directions, that I then will become a conscious man, I am afraid that I must disagree with that. That you can become a very nice wonderful kind of a person, of course. But you will die. Then, I am afraid, nothing will remain than only a certain form of life which, at the present time, is manifested in your body and which represents you and that that particular form of life, which probably is not very much as far as our measurements are concerned, if we could cut them in, let's call it, the form of a ~~maximum~~ (?) cell(9?). Probably not. Probably it is impossible to do it that way because life is not that kind of a substance.

But whatever there is existing as life will ultimately, if you die, unite with something of the all existing form of life in the universe. And the identity of yourself is gone. It lingers around the Earth for forty days simply because a little bit of something that is called Body Kesdjan which also dies with one and, you might say, during the forty days that form of life is anxious to find out, in the development of its own octave of Spiritual Body, if it could find the means whereby that Fa on which we always get stuck, by which that Fa could be over bridged in order to stay with that person whose manifestation was there in the first place and has a priority to that form of life.

It is the way how at least I look at the possibility of further living or the possibility of a responsibility of ones life which one finds now oneself with. If I become conscious, or rather, if I try to see certain things of myself as I am now, then I also take the responsibility

for that what I call an expression of life as manifested by personality which is stupid and which is limited and which only has a body and a body with many different kind of wishes and which is entirely subject, in its manifestations, to all the laws that exist at the present time on Earth.

I am not a fool in that sense. It is not a question that if I only pray I will go to Heaven. Nothing doing. Either I try to work for the possibility to bring first an understanding of Heaven on Earth. This is Heaven on Earth. This is finding Heaven within one. This is actually bringing to the foreground that what is really the meaning of ones life as one finds it in being alive. It is not more than that. It belongs to the study of mankind and almost the absolute necessity for mankind to be interested in such questions.

The second is that with this kind of information which gradually becomes wisdom that I do something with it as long as there is a possibility of doing. The doing is linked up with the physical body. If I do not have a physical body, even if I exist in Keadjan Body, I have no more means of trying to develop because the physical body is necessary for such development. You understand why?

If work means I try to become aware of myself and if it means that in doing that I have to go against certain laws, certain forms of now what I call natural laws, certain conditions of nature, and that my body is a product of that nature, that therefore, if I wish to grow, I have to have a means, an instrument which will be useful. I have to have energy to be able to continue. And I have to have food in order to build up something not naturally, something on an unnatural nature. For that I need a body. I need myself. For that, when I am so called alive, still there is an opportunity that I can use that what I have now in order to grow out of this and to form

something that has a different kind of a value and perhaps could live on a different kind of a level.

With other words, when I try to work, I realize the place my being has on Earth. My being is represented by the development of the three centers which every person has. And, for that reason, the level of being is different for different people. It is far from harmonious; nevertheless it exists. It is sometimes a little bit colored either physically or emotionally or intellectually. Nevertheless it has a reason of existence. And the acknowledgment of that being existing simply means that at certain times there is a relationship between the three different kind of aspects of myself regarding certain affairs of life as I them them, the way I live, the way I finally determine to do certain things in ordinary life.

When I say, "I have to think it over; I have to, maybe tomorrow, I have to sleep on it." Maybe I cannot as yet make up my mind. "Wait a minute, I have to talk about it with so and so; let me, give me a chance to digest it." We use such terms in ordinary life. And finally I make a conclusion and the conclusion is based on all the different factors that, to my knowledge, you might say, to my unconscious knowledge, nevertheless to my knowledge as far as I can see also or feel regarding that what I have as conscience, that I try to be honest and just; the same way as a judge has to have time before he can pronounce a verdict; that a jury has to have time in order to explain to each other and to discuss what is right and what is wrong.

I need this for myself. Whenever I try to work, I have to base myself first on a realization of what my being is. That there are

many things wrong with it as seen from a different standpoint, a higher standpoint, for the time being, I forget. I do not criticize it. When I start criticizing, then I go off on a wrong road. Then I want to change already certain things that I find in my being ~~me~~ as not being complete. I try to think or feel then in such a way ~~that~~ ^{with} the particular natural attributes I have, that is, the unconscious state inwhich I am, I try to formulate with unconscious material something that ought to repair an unconscious entity into something that could become conscious. This, of course, is a contradiction in terms. I never, when I am in the midst of something can realize that is the outside of it. I only can be really truthful regarding anything when I am not mixed with it but when I am free from it.

For that reason the question of objectivity is an important question because it is something that ^{not} is/available as long as I remain subjective. And that therefore, any kind of viewpoint, including psychiatry and psychology, constantly keeps on repeating the same thing of an ordinary kind, an unconscious kind or at least of a natural kind; more over, of a kind of something that has happened already in the past and probably because of it being in the past I have lost entirely track of and certainly it has worn off and my judgement is not correct any more.

I am looking for something that is dependable and that really, I not only can rely on, but it is as close to truth as I can make it. For that reason, if I look at my being as it is, the necessity of first that I accept it the way it is simply because I cannot change it in any way that I would say improvement regarding the change of the level of being.

There is no distinction between the level of being as far as ordinary Earth is concerned ~~xxxxxx~~ altho some is a little, you might call it, higher and a little lower. There is not difference between a development in what we call center number one, two or three. There is not any particular preference. A person can be in center number one fully as good, that is, fully as good a man as person who belongs to the intelligensia or a person who is nothing else but feeling. All three, from the standpoint of consciousness, are the same. They are different parts. They all belong. They all have their particular function but they, in themselves, have nothing that could lead to the possibility of man number four or five. This you must understand quite well.

I do not try to impose on anything that at the present time I represent regarding myself as personality. By personality I mean the conglomeration and the relationships of that what I now say are centers within. The centers represent for me a certain combination of functions, which functions I can see, feel, touch and so forth. Emotionally I can become more or less aware of the in ordinary sense of the word when I say "I feel this or that kind of emotion for someone or for some kind of a condition. And intellectually that what I now simply bunch together as a form of mental processes relating many times to memory, to facts that already have been stored away and partly, whenever I feel like it, to a certain form of daydreaming and hallucination and expectations and wishes for the future. All of that for me is man number one, two and three. And, from the standpoint of consciousness, they are equal. Altho different, that have no more value, one or the other. They are all, more or less you might say, the same because they are below the line of consciousness. They are all unconscious. Everything that I do with anyone of the centers

remains unconscious. Therefore, the forms of behavior all are the same. They are all unconscious.

It does not mean that the forms of behavior, some of them are a little bit more useful for the purpose of extricating myself out of the state of unconsciousness by trying to become conscious. That is a different matter. There are certain levels of being which are a little closer to the possibility of going off into an area of consciousness. So, it is not simply something that everything is the same and therefore it does not make any difference. It does make a ^{great deal of} difference.

But that what has to be introduced is of a different kind of nature, and that what can be introduced, as of a different nature, can be introduced in one of the three centers. And it can be introduced in any one of the levels of being of unconscious man. The aim is to become a being, a level of being, to reach a level of being which is more free than the man existing like all of us existing on Earth.

It is a level which is primarily ~~not~~ dominated by the emotional center. It is something that can start to ~~work~~ ^{exist} ~~xxxxxxxxxxxxxxhatxgradually~~ under ~~xthuxinfluence~~ if I start to understand my physical body and its wishes. If I start to work in such a way that gradually, under the influence of being aware my body will take on a certain function as if needed for the state of awareness and not as is needed for the state of unawareness or the state of unconsciousness. Then gradually I will become freer and freer from such wishes and I will find that in the emotional development of my emotional center certain functionings of an emotional nature will find their proper place in relationship to each other and will complete a totality of a range of emotions which, at the present time, I do not possess.

I do not want to go further in detail about that because it is a very difficult problem since I do not know much about it. But, nevertheless, the development has to be primarily emotionally. And, for that reason, my wish to work has to be very strong, much stronger than the intellectual concept of what is meant by work,

Once I said: Work means I try to bring about a certain relationship between a concept in my mind of what is meant by objectivity; that I can mentally more or less understand. It is not an exact definition. I cannot give a definition of objectivity because I do not have the means even of putting it in words but I use simply a formulation of saying, "It is not subjectivity because subjectivity I know." And when I start to consider certain forms of behavior of myself, I must admit that all of them are subjectively colored altho some of them are a little less colored. Then, when I now wish to see the behavior of my body. I establish, between my mind, a relationship with the body which at the moment only means this:

My mind becomes aware of the behavior forms of my physical body. This is the first requirement of what to do about oneself; the first requirement of what is meant by work on oneself; the first requirement of finding the key to that what I now like to have the door opened for; that is, the entry for me to the world of consciousness.

If my aim is that, based upon the realization that I am unconscious, otherwise why would I ~~likw~~ look for consciousness. If I wish to work in that direction, the first step is that I try to become objective regarding the functioning, physical functioning, behavior forms of my body. It means this:

My mind receives, when I send attention to that part or the totality of my physical body which I wish to observe, my mind receives at such

a time a certain impression, an image. It is as it were, recorded in my mind. And it is recorded in a part of my mind which is not functioning at the present time. And it is something that starts to exercise in my mind the possibility of the development of a new faculty which is a faculty of objectivity which I do not possess and which my ordinary mental processes, as represented mostly by what I call thought processes, does not exist in the part of the brain that is used for thinking.

My mind is made up of many different parts and there are certain sections which are not used at all. You can check and verify this by studying, if you wish, the condition of the Human mind. There have been certain articles published more or less recently. You can look it up. It is the section that is on the ~~skull~~ ^{side} of the head which is, at the present time, absolutely dormant and it is unknown territory. And still, it has in it the brain cells which could develop.

This kind of mental development in relation to that what is my physical body as behaving relates to each other and is maintained, as it were, between two points; one located in the mind, the other located in the body, by a relationship. This relationship is the wish to wake up. It is that relationship which keeps me on this particular exercise of observing. And, because of that, my feeling enters into the most important part. That is, to keep the relationship in tact.

It is the bridge between my mind and my body and it is the bridge over which my attention travels time and time again when I try to make the effort to be awake to myself. Sometimes I say, "As if I am present to myself". By that I mean my mind with the wish is present to my body behaving.

Do not ever leave feeling out. It is not a pure intellectual affair.

Altho the relationship between the mind and the body represents over sixty six per cent of a human being as far as centers are concerned and, for that reason, it is past fifty-fifty. And also, when it is kept active it has a momentum because of which also the circle can be closed. All of that is true.

But I must introduce into this trying to see myself a real wish. And the wish has to be based on the realization that I need it. When this takes place, I have, regarding my body, naturally a certain reaction which again takes place in the ordinary part of my mind. I have to try to remain awake. That means I have to try to keep the attention in the proper place. I have to have a wish for keeping that. And, at the same time, the wish has to be that I will accept that what I see as if, without interpretation, with judgement, without wanting it to be changed, without a like or dislike, without classification, without even putting it in words - only statements of existence. This means nonidentification with that what I am as behavior. Extremely difficult because the body is used to have with it all the time its own feelings and the feelings from an emotional center which are expressed in the behavior forms of the body.

So, this is the work. Logically, if I want to used my mind in the sense that I have talked about, as something that becomes independant of what it has to see and it has to develop a faculty which is objective, none of my ordinary mental processes is of any use. It simply means that that what I now call memory, what I call my ordinary functioning on my mind, including the anticipation of the future, that whenever in my mind either the past or the future enters I am not using my mind rightly. That is, I am not using that part of the mind which should be used for observing.

If you understand this well, the difference between past, future and that what is in between the two, which is a moment, you automatically, that is, logically, you arrive at the question of simultaneity; the question of moment in time; the question of separation of one moment out of the time duration to which we are all subject. This requires probably a little bit more thought but immediately, when you grasp what is meant by real impartiality, it includes the absolute necessity of that kind of understanding of a moment; and that, therefore, I cannot be objective unless I am objectively receiving an impression of myself at the moment when it happens. And one of the greatest difficulties is that I cannot catch this moment since each moment becomes immediately a past moment.

So, what is needed? I have towards myself a certain time, a moment in time, a certain attitude inwhich I realize what I am and let's assume that I accept that what I am the way it is. This is a cross out regarding the time duration inwhich I life. If I see time, Gurdjieff calls it Unique Subjective, something that flows thru me and which at any one time is manifested in me whatever I am, then time becomes for me the possibility of a stream which, when it flows, creates my own time time duration in the ordinary sense of the word; that is, according to one dimension only.

If I can consider the question of time duration as the movement of a moment, then I also must realize that if I become aware of any one moment existing that that moment disappears but again is substituted by a new moment. So that out of the process of a cross section which is in its nature static, it does not move. It is at a moment existing. When I attach the same kind of attitude regarding wanting to

see myself as it proceeds thru me, I link it up constantly with another moment but which moment in principle is identical to any moment that has passed. As long as I hold on to that, I change the static quality into a dynamic one and then I work.

These concepts are not difficult to understand. They are very difficult to put to practise. But, as far as the clarity of mind is concerned, there is really no particular difficulty in seeing that a moment can exist, that at a moment something of me exist, that at that moment I exclude past and future and that, by excluding it, my mind starts to function in a different way.

That there are many difficulties involved in thinking about it and that my mind does not allow this kind of a thing to happen because it is so busily engaged in thinking about the past and all the time living there or in the future, that is simply in the nature of that what I am since that is my nature. That is the way, you might say, mother Earth has brought me up. But we are talking about the possibility of evolving. The possibility of making a level of life different from the level which we must accept as existing and then hoping for the possibility that such a life need not be any longer on Earth if we do not wish. Altho we have a choice to be after the possibility of actually realizing and manifesting a conscious state, to stay within a framework which belongs to Earth.

Nevertheless, this kind of freedom is then self imposed. Then I wish to continue for many other reasons in a life that otherwise would mean to me a bondage. This time it would become an opportunity for expressing certain forms of life which otherwise I could not express.

Then become important regarding the wish to be interested in life as a whole and also becomes important from the standpoint of what is the

meaning of my existence. And naturally it becomes important when I wish to understand what to do about my ordinary life as I find it and as I find that I am bound by it. What can I do when I wish to do certain things and also I find that I cannot do that? What is it that prevents me? What is that kind of bondage? What are such obstacles? How do I dissolve them? What do I do about myself?

At the proper time, if I could only then be objective, then I would have within my hand the possibility of really being a man. These are the questions again and again. Almost I would say I do not allow you to question me. And I am absolutely certain that what I have said tonight contains the answers to any kind of an important question you might have in your mind. I have told you what is meant by work. Verify it by reading; verify it by putting to practise what you remember. See yourself at different times during the week, during the month. Whenever you are confronted with an idea regarding Gurdjieff that maybe you would like to do something about it yourself, then see what it is that actually is there and see what is there as far as a wish is concerned.

I say real desire to do something for yourself to grow up and to get out, out of a state of infancy because, at the present time, we are stupid little fools also we are marvelous human machines. You must understand I am not against any form of humanity in any way. I doubt very much even that there is so much evil. I really do not think so. ~~xx~~ I think it is necessary in the totality of everything existing that ~~xxxx~~ all things must exist.

But all of that, and I being part of it, it is still for me a question do I want to continue in that particular condition and go along with it or do I dare to oppose it? And do I dare to use then, without violating the necessity of my own life fulfilling a function, still be

able to derive from it, from that kind of a friction, from that kind of realization of acknowledgement of my body existing on Earth, that I could derive from that, by means of friction, something for the possible development of myself in building something of a different kind of level, whatever that may be and which ever way I would like to define it.

It is entirely up to all of us to define for oneself in whatever you want to follow. But, whatever you do, try to approach it in a state of a certain meekness, a certain state of acknowledgement of ignorance, a state of unknowing. You remember the book, "The Could Of Unknowing." We really do not know because we are blind. If we could acknowledge that as an experience, not as something that ~~in~~ my mind says, "of course it is so", no, as an experience.

It means that I, with all my heart, with my mind and everything that belongs to my body agree that that is a fact, that my experience says, "I do not know". Every once in a while in ordinary life we are faced with that kind of a realization of really not knowing. And then we are very quiet and very small and we feel like two cents. Be very much aware of feeling like a million dollars. I am almost inclined to say that if you feel that way it is bogus money.

Do not be proud. There is nothing to be proud about. Put your feet on the ground. That is where you have a certain solidity at the present time. Walk with your mind in the clouds if you wish but your feeling is still there to attend to the balance between the two, and, with that feeling, you start to operate with a firm wish in you to want to become a little bit more, or rather, a little different and perhaps, at times, be able to lift your feet from the ground as if at such a time you could walk on air and, I hope, in time that you could walk on impressions because they, after all, are food.

If you have questions and you want to formulate them during the time I am not here, you can write them. Make them short. Questions that have to do with your work. I will be glad to read it. I will be glad to try to answer them. So, it is not a question of do not bother me. You can bother me, I am there to be bothered. But you have to help me that you make it easier. If there is something that you really want to know, that you cannot settle, you cannot settle among yourselves, then write me. For that reason I probably am still there. So, use it.

Whatever you can do among yourself, do that. Do not consider yourself too big. Do not think that you cannot learn from someone else. Do not simply stay away because it is of no interest to you because you think you are so already, so superior. If you do, you stink. You do not realize what is meant by work and certainly you do not realize what is the necessity as taking on a responsibility for ones life. With other words, you are lazy and you have no conscience. Gurdjieff says, in such a case, you die like a dirty dog. There is absolutely no reason whatsoever to be vain or to have self love because that what you live of yourself, I say again, stinks to high Heaven.

Wake up. Then you will see what is the truth. And on the basis of whatever you see, that is the truth, what you make, that will be the truth for you. That is reality. On that you can stand and with that you can be proud because it is your endeavor. All of the rest is mechanical reactions. But anything that has been given to you, for which you really have done extremely little. Your father and mother were more or less responsible. Certainly food that you got was responsible. The line of least resistance, even if you suffered a little bit in your ordinary professional work, it has very little value. Only the value is as far as Earth is concerned which in many cases of course belongs to Earth.

The question is now make up your mind, Make up your heart. Choose; Do I want to groe or do I want to stay the way I am? And, I assure you, if you want to stay the way you are, you will go down. Nothing will stand still. Up or down, not inbetween. It does not exist. It will take on the coloration of everything that is surrounding you. And that what surrounds you belongs to Earth in an involutionary scale and you become subject to involution; that is, going, in the terminology of Gurdjieff, towards the moon.

It is a very nice supporting idea. It is not a very nice idea for a man if he wishes to be a man. Either up or down; not inbetween. Either hot or cold; not lukewarm, Yes or no; not neutral. Never mind the mistakes. When you make a mistake and it may have been 'No', at least it is life.

Life is a pendulum between the negative and the positive. When it swings thru neutral it is dead. Then it takes on life again until it reaches the highest point either one side or the other. This is us and we prefer to have the pendulum swing thru the neutral point because it means for us less and less friction.

I hope you work, Make attempts. I hope you realize what I say is not for my benefit. And it is certainly not for something that I like to say. It is only I must say it. If you wish to work for yourself, then take. You can leave it, you can take it. It is none of my concern and I will not be hurt one way or the other but hurt perhaps for you that maybe you do not understand your own conscience, your own potentiality or, as I call it, your responsibility of accepting life simply because it happens to be here. So, work which ever way you can work. Read, think, talk, walk, do, see yourself. Try to wake up.

Maybe four weeks from now I will be here. Until then, maybe a few tapes from New York. Maybe ut can be helpful, I do not know. You are the judge because you have to work. You try to work for yourself. Not for

anyone else. Do not criticize others. Leave them alone. Work for yourself. Never mind what someone else does. Never mind what they do not do. You keep on working as well as you can. Try to have contact as often as you can, for your sake, not for my sake or anyone else's sake, not even for the sake of the group.

A group has to have life. If you do not want to come, then do not come because there would be no life. When you do come, then bring something of that kind of quality of yourself wanting to find out: For God's sake, what is there; what is the matter with my life. If I would really pray every day: what can I do? In that respect, can I really understand what I should do, perhaps should have done; but at least that I now realize I must do something about that, that particular thing.

Maybe we can become a little bit more spiritual, if that is the word you want to use; a little bit more human if you like; that is, with understanding. Perhaps the best word is a little bit more real. As I say, ~~know~~ if you have questions, write them up, send them. If not, I will assume that you will answer them yourself and that assumption is based on the hope that you will work so that then you will have questions.

So, good night everybody until next time.